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A PRACTICAL
ESSAY
ON THE
LORD'S PRAYER.

By JOHN HANDASYDE.

And many false prophets shall arise, and shall deceive many.
Matth. xxiv. 11.

Many false prophets are gone out into the world.

1 John iv. 1.

THE SECOND EDITION.

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A PRACTICAL
 ESSAY
 ON THE
 LORD'S PRAYER.



BY JOHN H. WYDE.

And many like prayers, both in the morning and evening, may be used.
 Matthew xxiv. 14.
 Many like prayers are found in the world.
 1 John iv. 14.

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 and A. Dunn, W. Gutter.

W. Gutter.

U N T O
THE CHURCH OF CHRIST ASSEMBLING IN DUNDEE,
WITH THEIR BISHOPS AND DEACONS :
THE FOLLOWING SHORT PRACTICAL ESSAY
ON THE PRAYER
WHICH THE LORD JESUS CHRIST
TAUGHT HIS DISCIPLES
IS HUMBLY DEDICATED.
AS A TESTIMONY OF HIS GRATITUDE AND RESPECT,
BY THEIR
AFFECTIONATE BROTHER
JOHN HANDASYDE.



AN
ESSAY, &c.

OUR Lord taught his disciples this form of prayer in his doctrine, Matt. vi. 9. and we see from Luke xi. 1. it was in answer to their request, *Lord teach us to pray, as John also taught his disciples.* We find it was justly and highly esteemed by the first Christians, and used by them in their churches from the beginning, and considered as an example or pattern upon which all their prayers were to be formed. Indeed the more carefully we consider it, the more we shall see the necessity of still attending to it in both these points of view; 1st, As we are therein taught in what manner we are to address ourselves to God; and 2dly, What are the chief things we have to ask of him, in the exercise of prayer.

As this prayer was given by Jesus Christ to his disciples, we shall find that it is in every

part calculated for them, and for them only. The spirit and temper of genuine Christianity is stamped upon it, and breathes through the whole of it; infomuch that none can use this prayer with understanding and comfort but Christians; and to them it affords everlasting consolation and good hope through grace.

The first thing that presents itself to us in this prayer, is its address:

Our Father.

This intimates to his disciples, that whether they use it in secret, or in Christian society together, it should never be without a view of the close connection and union in brotherly love that he would have to subsist amongst them. This connection is not formed upon any thing whereby one of them is distinguished from another, but in a way common to them all. That which encourages any one of them to draw near to God, is the divine grace and mercy manifested in his testimony concerning his Son; *This is my beloved Son in whom I am well pleased.* And this is the encouragement of them all: that which engages the grateful worship of any one of them, is the same that warms and engages them all: that which any one of them has to ask in prayer, is what they all are to seek after, viz. *That his name may be hallowed, that his kingdom may come, that his will may be done, &c.* Such is the near relation in which they stand



stand to one another, that the joy and sorrow of one is the joy and sorrow of the whole. So the Apostle says, Rom. xii. 15. *Rejoice with them that do rejoice, and weep with them that weep*: like to the sons of Jacob, they are of one family and one people; therefore Jesus says, Matt. xxii. 10. *Call no man your father upon earth; for one is your father, even God*. So they were to consider themselves thus nearly connected, as one household, the family of the Father of Jesus Christ, *of whom the whole family in heaven and earth is named*: for they are all, according to 1 Peter i. 34. *begotten again of the abundant mercy of God unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away*. Unto his disciples, thus united in him, and gathered together into church order, was this prayer given, to be used by them in their assemblies, and to be a directory to them in their correspondence with God: so the Lord encourages them to address themselves in it to his Father, as their Father; saying, *Our Father*.

God may be said to be the Father of all mankind in a sense wherein he is the Father of the angels that fell, with the seed of the serpent, and of every living creature. But according to the gospel, we cannot be the children of God, but by faith in Christ Jesus; nor can we know the Father but by the knowledge of the Son: for he says, *No man knoweth the Father*
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ther but the Son, and he to whomsoever the Son will reveal him. It is evident from the New-Testament, that all our correspondence with God, and our approaches to him, must be in the name of Jesus Christ, and thro' the faith or knowledge of him, agreeably to what he says, John xiv. 6. *I am the way, the truth, and the life: no man cometh unto the Father but by me;* and from what Paul says, Ephess. ii. 18. *Through him we have an access by one spirit unto the Father:* and, chap. iii. 12. *In whom we have boldness and access with confidence by the faith of him:* and when the Apostle is exhorting the Hebrews to draw near to God, he uses this argument, chap. xiv. 14. 16. *Seeing then that we have a great High Priest, who is passed into the heavens, Jesus the Son of God, let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.*

The knowledge of the Father is that which distinguishes his disciples from the world, as we have it in his prayer, John xvii. *O righteous Father, the world hath not known thee, but I have known thee, and these have known that thou hast sent me: and I have declared unto them thy name, and will declare it, &c.* Jesus Christ communicates this knowledge to them, when he teaches them to believe, that *when the fullness of the time was come, God sent forth his Son made of a woman, made under the law, to redeem them that were under the law; that we*
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might receive the adoption of the sons. For as they were all under the ~~curse~~ of the unchangeable law of God, which cannot be made void; they could never, according to this law, approach unto the great lawgiver, until they knew him to be reconciled: and this no man can know, until he believe that Jesus Christ was thus sent forth by the Father; and that he did fulfill this law in all its parts, in the room of sinners of all nations; so that his bearing the curse of it might be reckoned unto them, as if they had bore it themselves; and his obedience to it accounted to them as their own. By this he quickens, or begets them again, giving them the answer of a good conscience toward God by his resurrection from the dead; hereby he engages and capacitates them to return to God, hoping in him, and calling on him as their reconciled God and Father; being assured that he is fully reconciled by his voice from heaven; *this is my beloved Son, in whom I am well pleased:* which is fully confirmed and explained by his resurrection from the dead. For tho' they are not hereby assured of their part in Christ, yet they are fully assured that peace with him is eternally accomplished, by the death of his Son, who thereby has obtained complete redemption, even the forgiveness of sins for the guiltiest of mankind. The knowledge of the Father's name, which was proclaimed to Moses, *Exod. xxxiv. 6. 7.* and which is fully manifested in the death and resurrection of Jesus Christ in the room of sinners,

sinners, is that light werewith he, *as the day spring from on high*, illuminates the minds of all his people, teaching them to address the holy and just God, not only in words, but inspiring them, in the broadest view of his opposition to all iniquity, and also of their utter unworthiness, to draw near and call upon him, saying, *Our Father*. Further, *the invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead*; but his character is fully manifested in this, *That God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life*: so Jesus says to the Pharisees, *Verily I say unto you, he that heareth my words, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life*. The proper death of men was a conscious sense of God's just displeasure, which he experienced when he became a transgressor of the divine law; by this he was deprived of all friendly correspondence with God; and so, as it was natural to him, he fled from his presence, seeking to hide his guilty head in the first corner he could find: hence, ever since, men naturally fly from the living God, seeking to hide themselves in deceitful reasonings of every sort. But when the truth is understood, manifesting the above gracious interposition of God, these deceitful reasonings fall to the ground; and the

the guilty find deliverance and relief from a quarter whence they never could have expected it; and in a way as much surpassing all their conceptions, as it exceeds in its blessed effects all their vain labours and deceitful reasonings: the effect is no less than peace with God now, and the hope of life everlasting, through *Jesus Christ abolishing death, and bringing life and immortality to light by the gospel*. By this truth, a new intercourse and correspondence with God is opened, and a way whereby men can appear in the presence of the Holy one of Israel, and live in his sight, even when unanswerably convicted of their own unworthiness. However much men may be reformed in their outward conversation, and learn to talk about God and Christ; yet there is no true repentance toward God, or peaceful correspondence with him, but in believing that he is fully reconciled by the obedience to the death of his beloved Son, and that *there is forgiveness with him that he may be feared*. By this are men drawn to God. This truth is in them a new principle of life and peace; they pass from the state of the condemned to the state of the justified: and the effect is, they return to God with sentiments answerable to these words, *Our Father*, conveyed into their hearts by him who said to Mary, *Go tell my disciples, I ascend unto my Father and your Father, to my God and your God*.

To pray in this manner, is an evidence that men believe and love the truth; in distinction
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from the Pharisees, or, as the Lord calls them, *the hypocrites*, who loved to pray standing in the synagogues and corners of the streets, to be seen of men; or from the Heathen, who used vain repetitions, and thought they should be heard for their much speaking. Of this sort are all these prayers wherein men seek to shine by their fine speeches, as the forme; nor in which they exert themselves to propitiate God, as the latter. How often are we thus employed in prayer? As if we were anxious to be friends with God, but he will not be so with us; as if we loved him, and he loved us not: than which nothing can be more prophane and heathenish! It will be found that, in general, even among Christians, long prayers proceed from unbelief; and this thought is at the bottom, that we hope to make God propitious by our much speaking. But the disciples of Jesus Christ, instead of being conducted by their own wisdom, have in this prayer, a pattern set before them, which they ought to copy after. And it would be well for them to attend to the wise man's words, Eccl. v. 1, 2. *Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few; as here explained by Jesus Christ. It would be tedious to recount here*
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the many ways men are deluded by this sort of devotion: let it suffice to observe, that he teaches his people to draw near to the searcher of hearts conscious of their utter unworthiness, encouraged by his word, *This is my beloved Son, in whom I am well pleased.* But farther, it may be observed here, that under the Old Testament, the worshippers were held in bondage, the spirit of fear and terror constantly haunting them; because as their sins were not expiated, nor the law fulfilled, they were kept at a distance from God, through the curse hanging over their heads continually: so they could not enter into the holiest of all, as we see from Hebrews ix. But Jesus Christ, having entered once into the heavenly holy place by his own blood, hath consecrated a new and living way for his people to enter there with boldness; so in this prayer he teaches them, and by his Holy Spirit inspires them, to draw near, having their hearts sprinkled from an evil conscience by the blood of the true sacrifice for sin; by which they find every objection to their entrance into the most intimate presence of God, removed; and every thing necessary to give a sinner confidence and strength in approaching to God, completely finished; according to Romans viii.

15. *Ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba Father. And again Gal. iv. 6. And because ye are sons, God hath sent forth the spirit of his Son, into your hearts,*

hearts, crying, Abba, Father. Of this privilege the saints under the Old Testament did not partake; tho' they believed the promises, and saw the gracious purpose of God through the types and shadows of that Testament: yet even they were in bondage, and saw these things only afar off. But in the New Testament church, the High Priest being now glorified, and having received of the Father the promise of the Holy Ghost, he sheds him forth; giving the weakest, as well as the strongest of his people, access to the Father with boldness and confidence by the faith of him. But this is not all: for they are also admitted into the true holy place; not the holy place made with hands, the figures of the true; but into heaven itself, where the seat of worship now is: therefore the Lord teaches them to say, *Our Father.*

Which art in Heaven.

That we may have a clearer view of this, it must be observed, that the seat of worship and center of power in the Old Testament church at Jerusalem, was only a figure of the heavenly seat of worship. The Apostle describes this very particularly in the Epistle to the Hebrews, chap. xii. 18. *For ye are not come to the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, &c. But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, &c.*

&c. Jesus said to the woman of Samaria, that this should come to pass, when they would neither in that mountain, nor yet at Jerusalem worship the Father, John iv. 22. *Ye worship ye know not what : we know what we worship : for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth.* Philosophers, and some who pretend to be very spiritual, suppose, that by worshipping in spirit, Jesus Christ meant here worshipping inwardly, or with the heart, in opposition to worshipping outwardly, or with the body ; and by worshipping in truth, worshipping in sincerity, in opposition to hypocrisy § : as if the Old Testament saints had been all hypocrites ; and as if they had never worshipped with their hearts ; forgetting what the Lord says here, *We know what we worship : for salvation is of the Jews :* and that Christians are taught to serve God with their bodies, as well as their spirits. But the Lord speaks here of a subject very different from any of these : for he is teaching the woman, that the truth of all the ancient figures was now come, and the accomplishment of the

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promise

§ The greek phrase, Πνευμα ὁ Θεός, John iv. 24. rendered *God is a Spirit*, is also generally supposed to furnish the woman of Samaria with a description of the Being of God in opposition to body or matter ; a gloss altogether foreign to the scope of this passage : which was to teach her the spirit or meaning of the *divine presence* in the temple at Jerusalem

promise, set forth by those types, being now at hand, so the true and spiritual worship should take place, in opposition to that which was only figurative, and carnal. By this the believers of the truth would understand the spirit of all the old Testament worship, which was now to be established; and so no more worship the Father by those dark signs, and at that earthly place; but worship him in the spirit of them, and in the heavenly place, which is therefore called the New Jerusalem. With an eye to this, the Apostle says to a Christian church, Phil. iii. *We are the circumcision who worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.* The accomplishment of all the promises, and the truth of all the Old Testament worship came by Jesus Christ; and did shine forth as the bright and morning star, when he, having finished the work the Father gave him to do, came again

Jerusalem, with the previous appearances of the God of Israel, making one place more holy than another, was now to be fully manifested in him who was conversing with her, the Messiah. It is evident that *spirit* and *truth* are here used by the Lord as terms of the same meaning illustrating each other, see 1 John v. 6. And they who worship God as manifested in his glorious character and presence by Jesus Christ, the Image of the invisible God, his express Image, worship him in spirit and in truth, in distinction from, and as the spirit of, the Jewish worship. But they who worship by metaphysical, or refined, ideas of what they call *spiritual substance*, as taught by philosophy, *worship they know not what.*—Editor.

gain from the dead, by the blood of the everlasting covenant; when the righteous Father, who never could be pleased by any sacrifice or offering before, thus manifested his eternal satisfaction in him. These and such like prophecies were then fully verified, Psal. xlv. *Thou hast loved righteousness and hated iniquity; therefore, God, thy God hath anointed thee with the oil of joy.* And Isa. lxvi. *Where is the place of my rest?—But to this man will I look, &c.* The blackness, darkness, and tempest, signs of the divine wrath at the giving of the law on mount Sinai, fell upon Jesus in reality, in the garden and upon the cross; and overwhelmed the soul, and broke the heart of the Son of God. But now the curse being fully executed against the transgressors, in the death of the infinitely worthy representative, and the divine justice being fully satisfied, the darkness passed away; and the true light of God's reconciled countenance, which appeared only in a figure in the tabernacle and temple, shone forth upon him in its fullest lustre, restoring him to life eternal; exalted him and set him down at the right hand of God; crowning him with glory, honour, and immortality. The divine complacency, which never before found a person on whom it could rest, now found Him an object worthy of it all: so the glory, the true glory of the God of Israel reared up his deceased body in three days, as his holy temple, of which he says, *This is the place of my rest, here*

will I dwell: thus the place where the divine presence formerly appeared, and the churches place of worship, passed from earth to heaven; that which was typified by all his appearances on earth, now appearing there; the promised blessedness being now poured out upon the glorified soul and body of the man Christ Jesus, he appears as *the Lamb, that was slain, alive in the midst of the throne*,—*Who is the image of the invisible God*; so they have access into the heavenly holy place, and through him worship the divine Three, eminently manifested in him, *in whom dwells all the fulness of the Godhead bodily*: and his people seeing with open face the divine complacence resting on him, their glorified kinsman and elder brother; and knowing it to be the fruit of his obedience to the death, they are emboldened to draw near to the Father in heaven, thus manifesting himself reconciled in him.

In this manner Jesus Christ taught his disciples to worship, and made them acquainted with the character of God; *the just God, and the Saviour*, who is just in justifying the ungodly. In this manner every church of his, worshipped from the beginning; so were the true worshippers, ascribing *salvation to him that sitteth on the throne and to the Lamb, for ever and ever*. But this leads us to consider the next thing in this prayer.

Hallowed

Hallowed be thy Name.

The name of God in scripture, is an expression of great import ; pointing out to us his divine character, as he is distinguished from all beside that is called God ; and by which he is known to be the living and true God. When men therefore understand and believe, what has been already observed concerning the incarnation, death, and resurrection of the Son of God, they understand that great and glorious name, *Exod. xxxiv. 6. The Lord, the Lord-God, merciful and gracious, long suffering, and abundant in goodness and truth ; keeping mercy for thousands ; forgiving iniquity, transgression and sins ; and that in clearing, will not clear.* And it is written, *Thou shalt worship no other God ; for the Lord, whose name is jealous, is a jealous God.* Now this name was never fully displayed, until God appeared, visiting the iniquities of his whole church on his beloved Son, in his death ; and manifesting his satisfaction with, and acceptance of them, in him their representative, in his resurrection from the dead, and reception into heaven. This is he whom the Apostle John says *is love ;* which love is manifested toward us, *because that God sent his only begotten Son into the world, that we might live thro' him :* and the same Apostle says, chapter v. 20, 21. *This is the true God and eternal life : little children, keep yourselves from idols.* This is the name of the *One God, the just God and the Saviour,*

Saviour, beside whom there is no God ; who *set forth his Son a propitiation for sin, thro' faith in his blood, unto the manifestation of his justice, for the passing over the sins that were before, in the forbearance of God : and toward the manifestation of his justice, in the time that is now ; that he might be just, and the justifier of him that believeth in Jesus.* Rom. iii. 25, 26. We are well authoris'd to call every other God whom men worship, an idol ; and to say of such worshippers, that they know not what they worship. But the God of the church, is he who *causeth righteousness and salvation to spring up together ;* who comes and saves with vengeance and a recompence ; who condemns sinners, both Jews and Gentiles, in their consciences, for every transgression of his law ; and acquits them in the same by the blood of Jesus Christ ; giving them the answer of a good conscience through his resurrection ; who justifies them by the righteousness of his beloved Son ; thereby establishing at the same time, his law in their consciences, that condemned both. So Jesus Christ teaches his disciples to give unto God the glory due unto his name, so fully displayed in the salvation of sinners from the deepest misery ; *sending forth his Son, made of a woman, made under the law, to redeem, &c.* to celebrate his mercy, justice, wisdom, power, and faithfulness, all so gloriously manifested in this salvation ; to glorify him, as he who pardoneth iniquity, who restores the banished, and blesseth

seth the accursed. So the Apostle says to the Hebrews, *xiii. 15. By him therefore let us offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to his name.* And the Apostle Peter, *1 Epist. ii. Ye are an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.—Ye are a chosen generation, that ye should shew forth the virtues of him that hath called you out of darkness into his marvellous light.* What our Lord teaches his disciples here, is the same that the Apostle prays for. *Romans, chap. xv. ver. 5. Now the God of patience and consolation grant you to be like minded toward one another; that you may with one mind, and one mouth glorify God, &c.* Indeed unless men are united together, praying in this manner, whatever appearance of sanctity they assume; whatever gifts they may be possessed of; and however orderly their conversation may be: they are only vain talkers in the matters of Christ's kingdom. But his people are distinguished by their loving much, from a sense of much forgiveness; and this shews itself, in their harmoniously joining together in praising him, saying, *Blessed be his glorious name for ever; let the whole earth be filled with his glory; and in unanimously ascribing their salvation to him that sitteth on the throne, and to the Lamb for ever and ever.*

When men are seeking to be made fitter than others, or than they themselves at present are, to approach to God; they are not believing
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his testimony, as confirmed by the resurrection of Jesus Christ from the dead : so must find themselves unable heartily to join with his church in ascribing the glory to God imported in these words. When this is the case, they must be convinced of unbelief. Jesus Christ reaches them such a rebuke as he gave to his disciples, *O fools, and slow of heart to believe.* So, this, as well as all the other ordinances of the gospel, serves to convince them of sin, and to lead them to his blood for forgiveness: and in this way he graciously preserves them from apostacy.

Our Lord having taught his disciples to pray that his name may be hallowed ; he next instructs them to say,

Thy Kingdom come:

For therein his name is glorified. By this he intimates to them, that every thing else they ask of him, must be connected with this, their grand concern ; according to Matth. vi. 33. *Seek ye first the kingdom of God, &c.*

The kingdom of God came, when Jesus Christ appeared at John's Baptism, undertaking to fulfil all righteousness in the name of his people : and it appeared more clearly, when the God of peace brought him again from the dead ; exalting him with his right hand, to sit down on the throne of his Father David, to reign before his Ancients gloriously. But it
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did not then come in its perfection; for tho' he was then glorified, and the spirits of just men made perfect, yet their bodies remained in the grave: and though the Holy Ghost was poured out on his people on earth, as the comforter: yet the outward appearances of his kingdom was as the *smoking flax, and bruised reed*; and he taught them, never to look for it, in any other appearance, until his second coming; for which he taught them to hope, and pray. Of this coming of his kingdom, the prophets foretold; see Dan. vii. 27. and downward: and the Lord frequently speaks of it to his disciples; the exhortations of the Apostles are full of it; whereby they are encouraged in their state of conformity to their Lord on this earth, and assured, that *if they suffer with him, they shall also reign with him.*

This reign, commencing at the second coming of the Lord, is to be upon earth, and to continue a thousand years; as is evident from Rev. xx. 4. *I saw thrones, and they sat upon them—and they lived, and reigned with Christ a thousand years. But the rest of the dead lived not again, until the thousand years were finished*: compare this with chap. v. ver. 8. to 11. This is agreeable to all the sayings of Christ, and his Apostles on this subject. For a further illustration of it, see Glas's Works, volume ii. page 359—368; and 426—431 ¶. When

¶ These references are to the 1st Edition of Mr. Glas's Works. In the 2d. Edition the passages will be found in volume iv. page 92—102 and 173—180

When this shall come to pass, the false church, which is called Antichrist, shall be judged and destroyed, see Rev. xiv. 1, 12. compared with chap. xviii. Until this time, Jesus Christ is indeed said to reign, but he reigns in the midst of his enemies ; and all his people must be conformed to him ; nor does he give them the least encouragement to hope for any honour in the world till then, but the honour of being companions in his kingdom and patience. But at this time, his despised, humbled people shall be exalted to reign over the restored creation, the new heavens and the new earth ; and to inherit all things made new, and to reign for ever and ever. Jesus Christ would have his people exercised in praying for the advancement of his kingdom in the world ; that the time may be hastened, when it shall thus come in its perfection ; and if they are lively in the hope of the gospel, they will be earnestly praying, that for this end, *his word may have a free course, and be glorified* ; that the Elect may be gathered in, by the preaching of the everlasting gospel ; the mean by which his kingdom is advanced in the world ; and by which he is now consuming the man of sin, until he destroy him with the brightness of his coming. Let us therefore approach unto the reconciled Father, in fellowship with all heaven, praying for, and hastening unto this glorious event, the coming of his kingdom ; hence shall we learn to become hearty followers of them *who thro'*
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faith and patience inherit the promises: and let us manifest that we are in good earnest looking for it, by boldly professing the faithful truth, studying to spread its favour among men, according to what our Lord says, Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. We are next directed to say,

Thy Will be done on Earth.

Our Lord teaches his people to hope for this, as the consequence of the coming of his kingdom, and so to pray for the accomplishment of it. For however clear it be, from the scripture, that the happiness and holiness of his people commences with the faith of him; yet it is as clear, that through the natural bias to their own merit, and to a hope in this present evil world, their happiness is often interrupted, and their hearts drawn aside from the truth: they are obliged to confess that in many things they all offend, even at their best estate. Jesus Christ, as we shall see afterward, is far from teaching them to hope for perfection in this life; therefore we can never suppose, that what he directs them to pray for here, is to happen until his second coming; when they shall be made like him, and see him as he is. Their present state is only like the beginning of that happiness and holiness, in which they shall be made perfect at his appearing. All who know
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the grievous conflict that is betwixt the flesh and the spirit in his disciples, while in this mortal state; will find it a matter of the utmost consequence, that they have his authority, and are encouraged by him to pray, and hope for this, that his whole people shall be raised up from the dead; and even on this earth be made conformable to him; in his glorified state, in soul, body, and spirit, in the full enjoyment of the Father's love and approbation, and in the most perfect return of love and obedience to him, answerable to his holy, just, and good law, in its spiritual meaning and fullest extent; as saith the Prophet Isaiah, chap. ix. 8. to the end. *Violence shall no more be heard in thy land—Thy people also shall be all righteous; they shall inherit the land for ever, &c.* Agreeable to this, John, when speaking expressly of this very time, says, Rev. xx. 6. *Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, &c.* see also chap. xxii. ver. 3, 4, 5. This hope is not founded on argument; nor has it any thing to do with the idle guesses of Philosophers, or the more idle fancies of the devotees; but it is founded on *the word of God*, confirmed and demonstrated by a fact, expressive of the sense and meaning of that word; and it is established beyond all controversy in the hearts of his few disciples; who believing the truth, and praying as here directed, are animated by the spirit of the truth, *to wait for the hope of righteousness which is by faith.*

faith. Then shall his people be capacitated to see his face, and every thought of their hearts, engaged to serve him : their happiness shall know no mixture of pain and sorrow, nor their holiness any thing of imperfection : for Jesus Christ shall be *All in all*. He gives to his people on earth the earnest of his Spirit in their hearts, leading them to long for this time ; and while he is saying to them, *Surely I come quickly*, they express their ardent desire, joining with all the redeemed in heaven and in earth, replying, *Amen, even so come, Lord Jesus*. Are we then persuaded of these things ? do we look for them ? do we believe that all these things, that now so readily engage our attention, shall be dissolved ? Then, *What manner of persons ought we to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God.*

[*“ As it is in Heaven.*

The great mistake in the expectation of the Leaders of the Old testament Church, and the greatest number of its members, at the beginning of the gospel, doubtless was, that their Messiah should come to them, and reign among them in earthly power, and exalt them above all nations. From this mistake even the Apostles themselves were not fully delivered before the day of pentecost. The influence of it appeared after the resurrection, Acts i. 6.

And we may say, that the corruption of the gospel, foretold by the Apostles, has a near connection with this capital error. The general expectation of *reigning* Christianity in the world before the second coming of Christ, and the first resurrection, is one notable effect of this ancient mistake so suited to our natural bias. But we professors of Christianity who admit the authority of the New testament, are more inexcusable than the Jews §. For the preaching of John the Baptist and of the Lord first, correcting this mistake, and then the doctrine of the Apostles following, shew most clearly, that the true followers of Jesus Christ must

§ Aversion to the cross of our Lord Jesus Christ, or of conformity to him in his humiliation, with a ready disposition to accommodate many prophecies of the Old testament to the universal prevalency of Christianity in the world without the cross, is not confined to national churches: it appears also strong in lesser divisions of what is called, the Christian world. It is indeed a rare thing to hear or see any discourse on the prophecies, respecting the prosperity and glory of the New testament church, wherein this *Jewish* notion is not adopted with fervour; and the *dream* of a general conversion of the Jews, and of all nations to the Christian religion, is not represented as the accomplishment of scripture prophecy. Men entertaining very different views of the doctrine and laws of the New testament readily accord here; while each class is full of the expectation that its own distinct way in the Christian profession shall prevail over every other, and over all the world. But will not he who receives the apostolic explanation of the glory of the Messiah's kingdom, given by the prophets of the Old testament church, in the view of the common perversion

must first partake with him in suffering and humiliation, and after this in his glory. According to the Lord's doctrine in this prayer, with his preaching in general, and the explicit declarations of his Apostles, explaining the word of prophecy, the glorious kingdom promised in the Old testament scriptures, was to be set up in HEAVEN, after the Lord's ascension. And all the appearance which this kingdom has on earth, before his second coming, is in the confession of the faith, and in the companies of his disciples, or churches, gathered out of the nations of the world, by the truth

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concerning

sion, be ready to exclaim, WHAT IS THE CHAFF TO THE WHEAT? He will behold the divine glory, rather, in the view given him by the Apostle James, however contemptible it may appear to worldly minded men: "Simeon hath declared how God did at first visit the nations, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; That the residue of men might seek after the Lord, and all the nations upon whom my name is called, saith the Lord, who doeth all these things." Acts xv. 14—17.

Should the reader incline to take a comprehensive view of the *private interpretation* of the word of prophecy, in opposition to the Apostles, he may be gratified, and see this stated and commended; and the eleventh chapter of the epistle to the Romans explained against the scope of the epistle, in a treatise entituled, *The Commission given by Jesus Christ to his Apostles illustrated*, By ARCHIBALD MC. LEAN, 2d edition, page 335 to the end. Editor.

concerning him, to confess his name and do his will.

So, after his resurrection, he ascended up to HEAVEN, where the spirits of just men were waiting for him, and there sat down on the throne of his kingdom, prefigured especially by the throne of David and his successors, Acts ii. 29—36. There is the seat of worship, as before noted, p. 14—18. there the great body of subjects, Gal. iv. 26. and there, where he reigns before his ancients in glory, is the WILL of the Father done perfectly.

But with his subjects on earth he has left the promise of his coming again from heaven, Acts i. 11. 1 Cor. xi. 26. and reigning on the earth with them, raised from the dead : and then this petition will be FULLY answered. Meanwhile, the rule of doing the will of the Father in heaven, is with the faithful on earth, who are called off from conformity to this world, that they may prove what is that good, and acceptable, and perfect Will of God.”]

It may be observed here, that as all the former petitions in this prayer respect the kingdom of heaven ; so the following respect the situation of his disciples in this world, on their way to that kingdom. Therefore he directs them next to say,

Give

Give us this day our daily Bread.

As the former part of this prayer is a profession of the faith and hope of the gospel; so this part of it is a profession of the duty of every Christian church: and the following things seem to be imported in this petition, viz. 1st. Trust in the living God; in opposition to uncertain riches. 2dly, Humility and sobriety of mind; as it is written, *Having food and raiment, be ye therewith content.* 3dly, As our Lord expressly promises his disciples, Matt. vi. 33. food and raiment, in connection with seeking first the kingdom of God; so this is a profession of their trust in him for the performance of his promise, in opposition to taking thought for to-morrow, or being careful and anxious about their future lives in this world; which he expressly prohibits. 4thly, It is answerable to the divine law, *Thou shalt love thy neighbour as thyself*: as it imports their joint good will to and concern about each other, so is a true expression of that brotherly affection that our Lord will have to subsist amongst his disciples. 5thly, It imports, that it is their duty to shew love to his name, in ministering to the necessities of the saints, of the things of this life, when providence bestows more on them, than is sufficient for sober food and raiment; so to imitate the grace of our Lord Jesus Christ, *who though he was rich, yet for their sakes became poor*

poor, &c. And not only so, but it is a profession of their duty to imitate the divine good will, in *doing good to all men, as they have opportunity, especially unto them of the household of faith.* Finally, the Lord's doctrine on this head, points out to us the only proper way of serving the living God; and that contentment of mind which can only be preserved by our living in the hope of his second coming.

Our Lord's doctrine in Matthew, chap. vi. from ver. 19. to the end, is expressly pointed against two evils which his disciples, in common with all mankind, are in a peculiar manner liable to; and which he declares to be utterly inconsistent with his service. The first is, thoughtfulness for the future, in them who being in such a situation, as having barely food and raiment, are saying with the nations, *what shall we eat? and what shall we drink? and where withall shall we be clothed?* 2dly, That disposition which leads men to lay up treasures on earth, so making provision against evils to come, when Providence is pleased to bestow more on them than is needful for their present sober food and raiment: This temper of mind the scripture expressly calls Idolatry. As to the first of these, it is to be observed, that every anxious thought about our lives in this world for the future, is contrary to the spirit of this petition; and is also a strong evidence of the weakness of faith, as he says, *Shall he not much more clothe you, O ye of little faith.* Therefore

Therefore take no thought for to-morrow. When this temper of mind prevails in men that profess to be Christ's disciples, they may very well admit the conviction of hypocrisy; for in this case what evidence have they; that they are believing on him for eternal life, which depends entirely on the testimony of God concerning *his beloved Son in whom he is well pleased*; while they cannot rely on him for their lives in this world, according to his promise, *All these things shall be added unto you.* The effect the gospel had upon the first Christians, was, that it taught them contentment in the lowest situation in this world; and instead of taking thought for to-morrow, it is recorded of the Macedonians, that *in great affliction and deep poverty*, they were not only reconciled to that situation, but it *abounded unto the riches of their liberality*; *inso-much that they did to their power, and were willing beyond their power, to do the good works of the gospel.* This is a pattern set before all Christians, in like circumstances, to copy after: remembring what account the Lord makes of this self-denial in the instance of the poor widow, who threw in the two mites, *Verily I say unto you that this poor widow hath cast in more than they all.* *For they did cast in of their abundance; but she, of her want, did cast in all that she had, even all her living!* From these instances, we see the wonderful effects the gospel has on the minds of men, in not only reconciling them to the deepest poverty; but endow-
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ing them with liberality of heart to do the works of mercy : and indeed great is their encouragement ; for we see he is not *unrighteous to forget it* : it does not pass unobserved by him, because, as serving him in this situation, is much greater self denial ; so it is more valuable in his sight, than the service of those who do these things out of their abundance ; and he assures them, *they shall in no ways lose their reward*. But the truth is, when men are not trusting in the living God for their lives in this world, they are not crediting his testimony concerning his Son, as their sole ground of hope for eternal salvation : so are seeking to be saved from the wrath to come, and inherit eternal life, in the way of establishing their own righteousness ; the native effect of this exercise, is carefulness and anxiety about their lives in this world, *taking thought for to-morrow*, in place of *trusting in the living God, who is the preserver of all men, especially of those that believe*.

As to the temper of mind that leads men, who have abundance of the things of this life, to lay them up as provision against future want, our Lord declares it to be utterly inconsistent with his service. *No man can serve two masters. — Ye cannot serve God and mammon.* It is the surest evidence that men do not know the saving truth : for *whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels from him, how dwelleth the love of God in him?* This petition is expressly opposed

fed to this temper of mind; and is absolutely
 “inconsistent with our reckoning any thing we
 “have our own, while the children of God,
 “with whom we pray for daily bread, are in
 “want of that bread: for if we have present
 “sufficiency for ourselves and for them, and
 “suffer them to want this day, how can we
 “pray with them, *Give us this day our daily*
 “*bread?*” The influence of the gospel on
 men at the beginning, who had this world’s
 goods, led them chearfully to part with these,
 for the service of Jesus Christ, in the hope of
 the heavenly inheritance: and it must have still
 the same influence on them that are *rich in this*
world, by their being *rich in good works*, *laying*
up their treasure in heaven in almsgiving; other-
 wise he declares it to be impossible for them to
 enter into the kingdom of heaven: so they
 must not allow themselves in this thought, that
 they can connect his service with the service of
 mammon; for he saith, *Whoſoever he be of you*
that forſaketh not all that he hath, he cannot be
my diſciple. Therefore they cannot pray in the
 manner our Lord here directs them, unless they
 are influenced by the gospel, to imitate *the*
grace of our Lord Jesus Christ, who, though he
was rich, for their ſakes became poor, that they
through his poverty might be rich.

Our Lord’s doctrine on this subject is grie-
 vous to those, who, though they profess his
 name, yet receive not the love of the truth, that
 they may be saved, so *the Pharisees, who were*
 covetous,

covetous, derided him. But to them that are born of God, these commandments are not grievous. *For whosoever is born of God, overcometh the world.* The hope of the inheritance that is incorruptible, undefiled, and that fadeth not away, is that which reconciles all his disciples to the self-denied obedience of his sayings; and this hope will powerfully influence them to obedience, when, like Moses, they have respect to the recompence of reward. His people have his faithful word for their encouragement, that in *losing their lives in this world, they shall keep them to life eternal.* When therefore we are not influenced by the words of Jesus Christ, to contentment in a low situation in the world, nor to chearfulness in doing the works of mercy; it may serve to convince us that we are neither believing in him for righteousness, nor hoping for the reward of it: when this is the case, in vain shall we attempt to reason ourselves into sobriety of mind; there is no remedy for us but in the cross of Christ, *who gave himself for our sins, that he might deliver us from this present evil world, &c.* Gal. i. 4. How comfortable is it, that though the law of Christ requires perfection in this and every other case, yet the gospel is a doctrine of repentance and remission! as appears by the next petition of this prayer.

Forgive

Forgive us our Debts.

It is generally supposed that a church of Christ are a company of well disposed persons assembling together, each of them to do his best to obtain the favour of God, or to make himself some way worthy of a standing in his kingdom. Now, nothing can be more opposite to the blessed gospel of the grace of God, than this supposition: on the contrary, any careful observer of his churches from the beginning, will see that they were sinners gathered together as refugees under the wings of the *sun of righteousness*, of whom it was foretold, that *he should arise with healing under his wings*. We have an instance of this in Paul's case, who attained to a greater degree of perfection, in the way of establishing his own righteousness, than any in his time; yet when he was brought to the knowledge of Jesus Christ, he saw himself more vile than others in the sight of God, on that very account; and what he had attained in that way, he accounted the greatest loss; and he desired above all things, to be rid of it; so he says, *I obtained mercy*; and he continued to see himself as the chief of sinners, accounting it a faithful saying and worthy of all acceptation, that Christ came to save such. The great scope of our Lord's doctrine, in the days of his flesh, was testifying that the holiness, which is highly esteemed among men,

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is an abomination in the sight of God ; and the world hated him, because he testified that their best works were evil : accordingly he shewed the utmost disrespect to them that were most devout in this way ; while he was the declared friend of publicans and sinners ; *for he came to seek and save them that were lost.* The Psalmist describes the character of the godly man in this way ; *I said I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my sin.* For this shall every one that is godly pray unto thee : so, according to this, he is the most godly man who is most broken hearted under the conviction of sin, confessing his transgressions, looking for forgiveness only through the atonement, and exercised in praying for it, as our Lord here directs. When Christ's disciples are not pained with the conviction of guilt, and so not exercised in praying for remission, and for a sense of it in the conscience, their minds are blinded through a deceitful sense of their own worth : and however devoutly they appear in their own, or in the eyes of others, they are then most prophane and farthest from God, *who regards the prayer of the destitute, and will not despise their prayer.* Let us consider the Psalmist's exercise, as described by him, Psal. xxxii. and from thence learn how men are exercised when nearest to God ; and when they are farthest from him. As Jesus Christ well knew that his people would daily need forgiveness ; so he teaches them to pray for it :
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and he will not have them rest satisfied without having their joy made full, in receiving the promise of the Spirit through faith, sealing the remission of sin in their consciences ; as he said to his disciples, *hitherto have you asked nothing in my name ; ask and ye shall receive, that your joy may be full.* When we think of the misery that takes place in the conscience of a sinner, from a sense of the divine displeasure, which is the proper death of man, what a privilege is it, that he encourages and commands his people, to ask that they may be made partakers with him in the remission of sin, and a joyful sense of the divine good pleasure ! and he has assured them, that in asking in his name, and loving one another, as he has given them commandment, their joy shall thus be made full. This is one way, by which the true callers on his name are distinguished from the wicked who *cast off fear, and restrain prayer before God ; but for this shall every one that is godly pray unto thee in a time when thou mayest be found.*

We may observe here, that Jesus Christ gives his disciples the law, which is to regulate their correspondence with God, in the same spiritual sense in which he fulfilled it ; and makes them transgressors, and liable to condemnation, for every failure of perfect conformity to it : but though this is the case, he neither expects this perfection from them, nor does he encourage them to hope for it, while in this mortal state : on the contrary, he here teaches them, that as

they need their daily bread, so they will need daily forgiveness from their heavenly Father. So this law of Christ, is *the royal law* ; or *the law of liberty*, as the Apostle James calls it ; for they are assured, that perfect obedience to it is finished in all its parts, by him their great representative, upon the same authority which demands perfection of them, and convinces them of sin for every transgression of it. This doctrine, while it is the support of the heart under the conviction of sin, is the only preservative against it ; for by this means the fear of God is kept up, while yet a friendly correspondence with him is continued : if it was not for this, his fear would be their destruction ; but that which is written supports them, *There is forgiveness with thee, that thou mayest be feared.*

As we forgive our Debtors.

The correspondence with God, which we have been speaking of, is imitated by Christ's disciples, in their friendly correspondence with one another, in their observance of his law of love ; for as the first commandment is, *Thou shalt love the Lord thy God with all thine heart* ; so the second is like unto it, *Thou shalt love thy neighbour as thyself* : and as by the atonement, peace was restored betwixt God and men, so likewise, in Jesus Christ, they who were living in malice and envy are reconciled to one another. But as our Lord says, *It is impossible*
but

but that offences must come among his disciples living together in the greatest familiarity, thro' their remaining pride ; therefore he has given them his law of repentance and forgiveness, as we have it, Matth. xviii. by which their correspondence with one another is to be regulated. He makes their forgiving one another ; the evidence of their having obtained forgiveness : when this is not the case, their conscience must condemn them, and mar their confidence in prayer ; to prevent which, he directs them, Matt. v. 23, 24. If thou bring thy gift to the altar, and there remembrest that thy brother hath ought against thee ; leave there thy gift before the altar, go thy way, first be reconciled to thy brother, &c. And he concludes his parable, illustrating this subject, Matt. xviii. 35. with this awful threatening ; So likewise shall my heavenly Father do unto you, if ye from your hearts, forgive not every one his brother their trespasses. Indeed, whenever men obtain forgiveness from the heavenly Father, for their innumerable transgressions, the consequence will be their forgiving from the heart every one his brother their trespasses.

But further, when our Lord directs his disciples to say, *As we forgive our Debtors ;* this must also include forgiveness to our greatest enemies, even while remaining such, agreeably to his commandment, Matt. v. 44. and according to the example that he himself has given them, by praying for forgiveness to his greatest ene-

mies, even when persecuting him to the death. So forgiveness to our repenting brethren, must not exclude forgiveness to our enemies : no more, than our doing good to the household of faith, can exclude our doing good to all men : and we cannot pray for forgiveness to them, without being disposed to forgive them.

What our Lord calls for in this petition, can be done in no other way but abiding in him by faith, and by a daily dependance on his grace, to support us in the conflict with our lusts : for he saith, *He that abideth in me, and I in him, the same bringeth forth much fruit ; for without me ye can do nothing.* This is the narrow way wherein they walk, who enter in at the gate of his righteousness, denying their own : and so follow him to eternal life, bearing their cross after him ; whereas going about to establish our own righteousness, and indulging ourselves in the neglect of these sayings of his, is going in at the wide gate, and walking in the broad way that leads to destruction. Our Lord next directs us to say,

Lead us not into temptation.

We must not suppose, that our Lord here directs his disciples to pray against being led into that temptation, which is the trial of their faith ; of which the Apostle Peter speaks thus, 1 Epist. chap. i. ver. 6, 7. *Tho' now for a season*

son (if need be) ye are in heaviness through manifold temptations: that the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory at the appearing of Jesus Christ. And the Apostle James exhorts Christians to count it all joy when they fall into divers temptations; knowing that the trial of their faith worketh patience. But the temptation he here speaks of, is the same that he called his disciples to pray against being led into, at the time of his sufferings; the issue of which is failing in the faith: from this his intercession preserves his disciples. Into this temptation those are led, in the righteous judgment of God, who receive not the love of the truth; upon them he sends the energy of error, and gives them up to their own hearts lusts, of which they are drawn away and enticed; and the end is damnation.

The disciples of Christ, conscious of their own sins and weaknesses, have no greater evil to fear than this judgment of God, giving them up to an evil heart of unbelief, in departing from him: and therefore, when they pray daily for the forgiveness of sins, he directs them to pray, that they may not be led into this temptation, that issues in the sin unto death; which is described by the Apostle James in this manner, chap. i. ver. 13, 14, 15. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he

be any man. But every man is tempted, when he is drawn away of his own lust and enticed. Then when lust hath conceived it bringeth forth sin: and sin, when it is finished, bringeth forth death.

Our Lord will have his disciples to be sober and watch unto prayer, lest they enter into temptation; and when they are in this temper of mind, it will influence them to pass the time of their sojourning here in fear, as strangers and pilgrims, to abstain from fleshly lusts that war against the soul. The fear of this evil ought to move them carefully to avoid all such things as serve to tempt, or draw away their attention from the glorious object wherein all their hopes centre; fearing lest they should but *seem* to come short of the promised rest. From hence we may see the necessity of diligently attending on all the ordinances and institutions of Jesus Christ, all graciously provided by him, and calculated for preserving and establishing his people in the faith: so the Apostle proposed this to the Hebrews, as a notable preservative against apostacy, *not forsaking the assembling of yourselves together, &c.* When the Psalmist was in danger of departing from God through the power of temptation, he was relieved when he went into the house of God; and from his experience he said, *It is good for me to draw near to God—For lo, they that are far from thee shall perish.* Such vain confidence as that expressed by Peter, ought to be far from them, when he
said,

said, *Though all men should deny thee, yet will not I.* For how often, through vanity and self-sufficiency, do Christians expose themselves to manifold evils, and provoke the Lord to lead them into temptation? Instead of suffering his people to think that they are capable of preserving themselves from this evil, he here teaches them to be afraid of entering into temptation; and that such is their weakness, such the deceitfulness of their hearts, and such the power of their adversary, that they must have daily dependance on his grace to preserve them from apostacy: so he adds, *Lord deliver us from evil;*

But deliver us from Evil,

As was observed before, the great evil, Christians stand in need of deliverance from, is apostacy from the faith: their adversary, the devil, is constantly employed in seeking to seduce them from it, and to put a negative upon its veracity in their minds, so as to make them doubt its truth, and become disaffected to it. We see that he dealt in this manner with Jesus Christ himself: and though he knew him to be the Son of God, and that he could find nothing in him, of which he could take advantage; yet this did not prevent his making the desperate attempt; in which, however, he was foiled. He was more successful in his attempt upon the disciples, because he found every thing in them on his side of the question: but the
prayer

prayer of Jesus Christ, *Keep them through thy name*, preserved them; and will preserve all his disciples to the end of the world. Paul gives us an example of this in himself: he says, *There was given me a thorn in the flesh, the messenger of Satan to buffet me; lest I should be exalted above measure.* In such a time as this, the adversary takes the advantage of Christ's disciples; and when they find their own weakness, it is most grievous to them, even as a thorn in one's flesh; instead of humbling themselves to see, and submit to their own utter insufficiency, they naturally incline and vainly hope, by their reasonings, to remove it; and when they find that will not do, they pray to the Lord for this purpose; for they cannot bear to see their utter inability. This seems to have been the case with the Apostle; therefore he *prayed to the Lord thrice, that it might depart from him*; which favoured more of nature than of grace: but the Lord's answer was very different from what he wanted; for, instead of removing the temptation, he said to him, *My grace is sufficient for thee, for my strength is made perfect in weakness.* When the Apostle therefore had this answer, he complained no more; and he was reconciled to see himself in the weakest and meanest light, as that grace was sufficient for him, even in that case. *Most gladly therefore, says he, will I glory in mine infirmities, that the power of Christ may rest on me.* This all sufficient grace of the Lord, which is described, 2 Cor. xiii. 9. is the
same

same that he here calls his strength, or his power, by which he, as the true Jacob, *had power with God, and with men, and prevailed.* Believing this, the Apostle saw his divine worthiness as answerable to all the guilt that was in himself; and so he was satisfied. By this means, Jesus Christ turned the temptation to his advantage, preserving and supporting his weak disciple under it; making the very adversary subservient to his design of humbling him. So in Paul's case, as narrated by himself, 2 Cor. xii. we have an example of the manner in which Jesus Christ delivers his people; mercifully interposing when they are reduced to the very lowest; perfecting strength in their weakness. When his disciples therefore are in heaviness through manifold temptations, and are in hazard of failing in the faith, seeing their own utter insufficiency, and conscious of their guilt; he teaches them, instead of departing from God through an evil heart of unbelief, to call on God for deliverance: and we see how they are encouraged to persevere in this, from the promise, Psal. l. 15. *Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.* To this purpose, we may also consider the argument the Apostle uses with the Hebrews, to hold fast the faith when they were in danger of apostacy through the power of temptation, chap. iv. 14, 15, 16. *Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold*

hold fast our profession. For we have not an high priest which cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

For thine is the Kingdom.

This conclusion is at once a profession of the faith of his church concerning his kingdom, as springing from his divine Sovereign grace and mercy, and also of their confidence in that mercy, and that all their comfort flows from this fountain. This kingdom is his, 1st. As it owes its origin entirely to him, Psalm c. 3. *Know ye that the Lord he is God. He hath made us, and not we ourselves, &c.* James i. 18. *Of his own will begat he us with the word of truth, &c.* 2^{dly}, It is his by Election; every member of his kingdom being chosen of God: and this choice is not of him that willeth, nor of him that runneth: but of God shewing mercy. Altogether according to his purpose and grace. 3^{dly}, It is his by redemption; for it is saved and redeemed from the curse. *Thou hast redeemed us to God by thy blood.* 4^{thly}, It is his by adoption; for the design and end of his making his Son of a woman, and under the law to redeem, the Apostle says, was, *That we might receive the adoption of Sons.* 5^{thly},
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It is his by consent of all parties ; therefore he says, *I will be to them a God : and they shall be to me a people.* And upon their being brought to the knowledge of the truth, they say, *O Lord, our God, other Lords have had dominion over us : but by thee only will we make mention of thy name.* Lastly, this kingdom is for ever and ever. *And there shall be no night there ; and they need no candle, for the Lord God giveth them light : and they shall reign for ever and ever.* Rev. xxii. 5.

When Jesus Christ teaches his people to be exercised in praying for the coming of his kingdom, who are unfit to be employed any way in the concerns of it, and unable to contribute any thing to its advancement ; what a powerful argument he puts in their mouths, *For thine is the kingdom. The kingdom is the Lord's, saith the Psalmist, and he is the governor among the nations.* All their hopes and expectations concerning it are founded upon Jesus Christ, the king of that kingdom, who *sits on the throne of David and upon his kingdom, to order it, and to establish it with judgment and with justice.* What encouragement must it give to his people, covered with guilt and blame, and so unworthy to have any part in it, that *it is the Father's good pleasure to give them the kingdom :* and that his good will is by no means to fail them, but will issue in their being made heirs of God, and joint heirs with Jesus Christ, in this his kingdom.

For thine is the Power:

When Jesus Christ teaches his disciples to pray in this manner, he effectually quells all their pride, and stains their glorying; for he thoroughly convinces them that they are ungodly and without strength, and as Israel was, when wounded to death with the mortal bite of the serpent: but, at the same time, he teaches them also, *that God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life*, John iii. 6. Thus he shews them that the power, by which this wonderful work is accomplished, from first to last, is the power of God, with whom nothing is impossible: therefore the church is represented as singing, Rev. xv. 3. *And they sing the song of Moses—And of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty, &c.* Those, whose God can do no miracle, know nothing of the God of the church, to whom the issues from death belong; whose it is to *raise up the beggar from the dunghill, to set him with princes, who casts down the mighty from their seats, and exalteth them of low degree.* Of all the assemblies upon earth, the churches of Christ, (each one of which is a figure of the true church) are the weakest and most contemptible, take them in what view we will; but the good will of him that dwelt in the bush, is their encouragement, and

and the divine power their support, as saith the prophet; *In that day it shall be said to Jerusalem, fear thou not: and to Zion, let not thine hands be faint. The Lord in the midst of thee is mighty, &c.* Zeph. iii. 16. In this prayer, Jesus Christ establishes this saying in the consciences of all his disciples, and so teaches them to depend upon the Lord God of heaven, as he, by whose power and might, this his kingdom is raised up, preserved, and supported; and by that same power it shall be glorified at last. For he appears in the time of the gospel, *sending the rod of his strength out of Zion, gathering in his elect, making them willing in the day of his power:* and he is now reigning in the midst of his enemies, supporting the appearance of his kingdom, which is as the bruised reed, and smoking flax; and advancing it in spite of all the enmity and opposition that is managed against it by the serpent and his seed; until that time mentioned Rev. xi. 17, 18. *We give thee thanks, O Lord God Almighty; because thou hast taken to thee thy great power and hast reigned. And the nations were angry, and thy wrath is come, &c.*

It may be observed here, that this power is the power of God's grace and love, appearing first in the person of the Father sending forth his Son, *making him of a woman and under the law, to redeem.* 2dly, Appearing in the person of the Son, in his incarnation, death, and resurrection, as the representative of his people,

with whom he took part in flesh and blood. 3dly, As appearing in the person of the Holy Ghost, by whose power the man Christ Jesus was conceived in the womb of the virgin, supported in his human nature, when finishing the work which the Father gave him to do ; *for he offered himself through the eternal Spirit unto God* : and by whose power, also, he was brought again from the dead. Thus the three persons of the Godhead, whom John calls the One God, and who he says is love, appear throughout the whole of the revelation, carrying on, and accomplishing the eternal salvation of the church. What comfort and confidence must this afford to his weak people, praying by faith in the manner he here directs them !

And the Glory.

When the creation was finished, God's eternal power and Godhead was manifested : and when he led Israel through the Red Sea, they sang ; *The Lord is my strength and song, and he is become my salvation* ; for indeed this was a figure and type of the eternal salvation of the church. The former glory, by the entrance of sin, passed away : and the latter gave place to this eternal salvation, of which it was the figure. But in the kingdom of heaven, all the divine attributes, which are summed up in love, shine forth in their fullest lustre : and so Jesus Christ teaches his people to ascribe the whole
glory

glory to God; as it is due to him and to him only. Psalm cxlv. 11. *They shall speak of the glory of thy kingdom, and talk of thy power.* Agreeably to this, we have the whole church, Rev. vii. 12. *Saying, Amen: blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God, forever and ever: and in this every church of Christ upon earth represents that church; with one heart, and one soul, glorifying God.* By this Jesus teaches them, that as their whole salvation from first to last is entirely of him, so the whole glory must be his; therefore, when they cannot heartily join in this, it must serve to convince them, that they are losing sight of that divine grace and mercy by which they stand; and being led to remember this, it serves to comfort them, in the view of all their weakness and backslidings, that *his* is the glory: and that he will work for the glory of his own name, in accomplishing all the things which he has given them ground to hope for concerning his kingdom; and so it engages them to join the church, saying with all their hearts, *For thine is the glory.*

For ever.

The glory of all God's former works was defaced by the entrance of sin; but in this God appears, from that very source, opening a scene whereby his glory shall shine more conspicuously

spicuously than ever, and shall never fade away. *The glory of the Lord shall endure for ever, the Lord shall rejoice in his works.* So this is at once a profession of their attachment to him, and of their hope concerning his kingdom, that it shall be for ever and ever.

AMEN.

When, in the Revelation, the whole church is represented as ascribing glory to God, they always conclude these ascriptions, saying *Amen*; thereby professing their hearty consent therewith, and mutual agreement thereto. So in the churches of Christ in the New Testament, we find they concluded their public prayers in this manner, all the brethren saying, *Amen*: which imports their hearty concurrence with the prayer, and is a profession of their hope of the accomplishment of the things prayed for.

To conclude. It has been observed already, that Jesus Christ never taught his disciples to expect perfection in this mortal life; therefore we are not to suppose, that they will always, when using this prayer, enter into the spirit of it: but on the contrary, as it will be a fund of encouragement and comfort, so will it be a mean of daily conviction to them. Thus it is a light to their feet and a lamp to their goings; convincing them of their error, when turning aside, and guiding their feet into the way of peace. What comfort must it afford them, when

when they find themselves shut out from all access to God, by their pride and self confidence, that they are hereby encouraged, under the fullest conviction of their guilt, to return to their reconciled God and Father, through the faith of Jesus Christ, who ever liveth to make intercession. This is the way of peace in which the Lord Jesus conducts his disciples, in opposition to the course of this world, going about to establish their own merit : for *he gave himself for their sins, that he might deliver them from this present evil world, according to the will of God our Father : To whom be glory for ever and ever, Amen.*



ERRATA.

Page 9th. line 2d. *for course, read curse.*

when they find themselves in a small no-
 cels to God, by their will and living theorems
 that they have many enemies in, under the
 falsest conviction in their minds, to turn to
 their reconciled God and Father, the right the
 faith of Jesus Christ, who ever lives to truth
 restoration. This way of peace is which
 the Lord Jesus condescended in conso-
 lation to the court, being about
 to establish their own in the great day
 of the Lord, that the right shall be their own
 and present and future, according to the will of
 God our Father. The record is given for every man
 and woman.



Page 21. line 25. for every man and woman.